

Adults
and the
Art of Learning

BY
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TO

ALL THE MEN AND WOMEN OF ADULT AGE IN
OUR SUNDAY SCHOOLS AND TO THOSE OF
WHATEVER AGE WHO HUNGER AND THIRST
AFTER KNOWLEDGE AND WHOSE DESIRE FOR
LEARNING IS UNSATISFIED THIS VOLUME IS
FONDLY DEDICATED

FOREWORD

This little book is the culmination of a series of articles written by request of Mr William P Phillips for the magazine, *Sunday School Young People and Adults*, published by the Sunday School Board at Nashville, Tennessee. Soon after the articles began to appear, Mr Phillips urged that I rewrite them, extending them somewhat, and allow the Sunday School Board to put them into a book to be promoted by The Department of Young People's and Adult Sunday School Work, and this I have done.

I claim no fitness for the task of writing such a book. About the only qualification I possess is my age—I am old enough. I was due to cross the dead-line in the ministry several years ago, but I refused. By the practice of a cheerful optimism and by dogged persistence I have kept on keeping on. For years I laughed with my children, and now I am laughing with my grandchildren. If I can follow my gleam and realize my ambition to be a *learner always*, I may yet laugh with my great-grandchildren.

It is my abiding conviction that our hope for building bigger and better Sunday schools and

Training Unions resides in adults, and I believe we are in the dawn of our best day in Sunday school and Training Union building. If I could have the ear of the adults in our churches for one word, I would say to them "*It is our job, let's perform the doing of it!*"

The book is non-technical, written for just average people

MATTHEW T ANDREWS

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PROLOGUE

WHAT—NO BOOKS!

Can you imagine the world today without a book? Extinguish every electric light, silence every telephone and wireless, scrap every airplane and dismantle every radio, even bank the fires under every boiler, and yet a miracle would be wrought we should live on somehow. But destroy every book and the means of producing one, and our dazed consciousness would cry aloud to heaven for quick relief.

Were all the world called in a plebiscite to determine some one human creation to which a monument was to be erected, a monument which to the extent of man's ingenuity would be indestructible and everlasting, what would emerge? Would it be a locomotive, an electric motor, an airplane, a wondrous telescope, a sinister monitor, a majestic Leviathan, a destructive submarine, a Big Bertha, a mighty symphony? No, it would be a book!

On no other one thing could the civilized world unite as being the sole embodiment of what man

must have or perish intellectually and perhaps ethically. It is the book which stands pre-eminent, invincible, overwhelming in the affairs of the human race. Transcending all else, it reigns supreme, making obeisance to none less than Divinity enthroned, and challenging all that lives and breathes to name a champion worthy of its steel.

Upon what doth this world feed, that it has grown so great? Answer—a book! And whence comes this unnumbered host of earth's best-known and unknown scientists, authors, musicians, artists, doctors, heroes, artisans, saints, evangelists? Whence, do you ask? From a book! And so it was Sinai—God, and a tablet of stone. And so it shall be at the end of all things earthly—God, and a Book!—*H MacDonald Barr*

THE ADULT STATE OF MIND

I

It is reported that a stranger once inquired of a typical Bostonian, "Where is Boston?" And the ready-witted Athenian replied "Sir, your mode of address seems to me to savor of undue, not to say, unwarrantable familiarity, nevertheless you shall have the information which you seek I would have you understand, sir, that Boston is a state of mind, and not a location "

I verily believe that the Bostonian's elegant answer covers much of the confusion and misunderstanding concerning adults and their aptness or their inaptness at learning All the facts when assembled justify the statement that *there is a state of mind peculiar to adults* Many circumstances conspire to produce this state of mind Much of it may be without foundation, and much may be due to misinformation Misinformation is not ignorance, but the wrong kind of information The cure for it is the right kind of information

Ziegler, in *Toward Understanding Adults*, has the courage to say, "Adults are ailing," which implies there is something wrong with adults Then

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Ziegler, in *Toward Understanding Adults*, has the courage to say, "Adults are ailing," which implies there is something wrong with adults. Then

he proceeds to answer the pertinent inquiry, "What ails our adults?" When the patient is ailing, and the ailment is of a serious nature, the first thing to be done is to call and consult a doctor. If the doctor fails or is uncertain in his diagnosis, another doctor is called, and if necessary still another, until the resources of medical skill are exhausted in the interest of the patient.

In this case, since the patient is a *pupil*, we will turn first to the *pedagogue*, what does he say is the state of mind of the adult? On a casual examination he announces first that the patient is wanting in literacy, not that he is illiterate, but that his grade of literacy is too low. He may be educated, for let it be understood that "education and literacy are not synonymous." Literacy means the ability to read and write, education is the ability to know what to read and write. When the test was made among our soldiers during the World War, only those who were found unable to read and write were classed as "illiterates." This is according to the dictionary, and the government followed that standard.

Then as the pedagogue went deeper into the matter he found that his first diagnosis was insufficient. He found that a man might have a very high grade of literacy in letters, and at the same time

be an illiterate in moral and spiritual things. He discovered that literacy in its broadest application should cover both the mental and spiritual areas of man's being. Why pass a man with a high grade of literacy when an entire area of his being, and that the most important area, has been overlooked and left in ignorance? Who of us does not know that the consummate spiritual ignorance of some very intelligent people is appalling? The pedagogue is correct in his diagnosis. The patient is afflicted with a low grade of literacy, the kind that covers the most important areas of man's being—the moral and spiritual areas.

I am aware that the above statement of the case will provoke resentment on the part of some, but I aver that it is no reflection on the intelligence of adults. The ailment is prevalent, even universal. It is found among peasants and it is the affliction of the elite and cultured. Some of its most pathetic victims are college and university graduates.

Let us turn now to the *church*, what does the church have to say concerning the adult state of mind? The verdict of the church is, that adults are too staid and reactionary, too averse to change. Their training which was mostly obtained in a former day and much of which is now obsolete,

does not fit them for the world in which they live. They were educated for a world that was, but not for the world that now is. New conditions have arisen, new problems have come, new temptations confront them, and it seems difficult for adults to make the necessary adjustments. It is the same problem that is baffling civilization throughout the world. The human race is wandering in a wilderness trying to follow in the twentieth century a leadership that was educated for the nineteenth century.

How do I know that this is the church's verdict? I know it by her actions which always speak louder than words. Else why should she be giving her most absorbing attention these days to the work of adult religious education? There has been nothing like it for centuries. The churches are disillusioned. They know now where they are failing. It was the impelling sense of this grave situation that started some two decades ago the movement in all the churches to raise the grade of adult literacy. Our material civilization has made progress in these late years out of all comparison with the advancement in religion and morals. Our churches will not throw off the blighting stigma of being regarded as "back-numbers" if they fail to secure moral and spiritual progress commensurate

with material advancement. It is even more serious, for civilization itself will be lost with our failure.

The church proposes that there is another element that enters into the adult state of mind. *Adults are too much disposed to treat religious education as a child's affair.* And the fault is not altogether theirs. It is as curious as well as a depressing fact that the educational program in the churches, until very recent years, has been almost exclusively child-centered. Our churches went on for uncounted years as if they had no mission to perform in the education of adults. We have a generation of adults with us now made up largely of men and women who were brought up under such a regime. We have occasion to rejoice that religious leaders everywhere today are fast recognizing their responsibility for educating adults for world citizenship in a new social order.

II

It must not be overlooked in this connection that *a state of mind begets a personal attitude toward things.* Personal attitude is a step in advance of a state of mind. Personal attitude is a state of mind aggressive and ready for action for

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or against the measure proposed. Personal attitudes are even more important than personal acts. Some distinguished people came to Jesus bringing a woman and saying, "This woman hath been taken in the very act of adultery. In the law Moses commanded us to stone such. What sayest thou?" Watch Jesus as he discovers the attitude of these men. "Let him that is without sin cast the first stone." See the guilty culprits as they tuck their heads and sneak out! It was not their act in condemning the woman that was wrong, it was their attitude toward her sin.

Attitudes, I repeat, are fundamental, more so than acts. Jesus chose to teach that the fundamental attitudes of people determine their acts. "Be not ye therefore anxious for the morrow", that is an attitude, and out of it can come a multitude of sins. "Whosoever hateth his brother is a murderer", in the attitude of hate the crime is committed before the act is ever performed. "Whosoever that looketh on a woman to lust after her," has done what?—"committed adultery in his heart." The sin was committed in the attitude assumed and before the act took place. If Jesus had undertaken to legislate against acts, he soon would have been forgotten. A wrong act can best be cured in a change of attitude.

Hardly too much can be said concerning the importance of adults cultivating right attitudes. Take the race question. Are you tolerant toward the Chinese, the Japanese, and the Negroes, or are you prejudiced against them? Our feelings with regard to any particular race are naturally colored by our experiences with individuals of that race or by what others have told us about them. But if we are open-minded and fair, they can be modified in the same way. Are you open-minded and fair toward all races? Consider war, for example. What is your attitude toward war? The attitude of this generation toward war will have more to do with stopping it than all parliamentary and legislative action. The only hope for a warless world lies in the assumed attitudes of the people now living. Suffering as we have from the havoc of war, impoverished by its wicked and wanton waste as the nations are, and bled white by its rape and murder as the human race is today, surely the only attitude for this generation to assume toward war is that of unrelenting hostility. With a grief that is incurable coming out of that holocaust of human calamity known as the World War, I plead for this attitude.

I believe my plea for an understanding of the adult state of mind is fortified by the facts. I

have said there is a state of mind peculiar to adults and have tried to define it. Whether or not it is well based, it is serious, and we cannot cure its defects by ignoring them. Horace Mann came near achieving earthly immortality when he uttered the words "The world goes forward on the feet of little children." But he uttered only half the truth, for the feet of little children go where the hands of adults lead them. The task of clearing the way for the forward march of the feet of little children is the task of adults today. Adults, awake! Study your attitude toward the possibilities of adult learning! Get your thinking in line and lead!

Professor Pitkin, in *Life Begins at Forty*, holds up his ideal age, age forty, and assuming that age forty has lived well and has continued to learn and grow, has this to say of the advancing years *

"Before you there will be no despair, behind you no vanity. From childhood to the coming of old age, you will expand serenely, ever learning, ever tasting new joys. At forty you will be wiser and happier than at thirty. At fifty you will be clearer, steadier, and surer than at forty. At sixty you will be planning automobile trips to Mexico,

*This and other quotations from Pitkin's *Life Begins at Forty* are used by permission of the publishers McGraw Hill Book Company

a new sailboat, a fresh study of your village finances

I say you will But will you?
If you use your mind, yes
Have you a mind?
Let us see!

"Adults in this state of mind and with this attitude will lead a church to a moral and spiritual revolution "

II

PROLOGUE

Gracious me! and sakes alive!
Can it be I'm seventy-five?
Sure, the one who made the count
Must have doubled the amount
Why, it's only some few years
Since at Vassar I shed tears!
And it seems but yesterday
When I was a child at play
Much in doubt I count them o'er—
Three-score, ten and five years more

At seventy-five, so once I was told
A person would feel decidedly old
Her teeth would be gone, her eyes and ears bad,
And she'd lose all the pep she formerly had,
And sit all day in an easy chair
With the windows closed to keep out the air,
And a Smith Brothers' hand to help her cough,
And a cane when she wanted to toddle off

But that's not at all a picture of me
At seventy-five, as any can see
I may not be quite as full of go
As I was some forty odd years ago,
And I fear sometimes I'm growing stout,
Which would somewhat hinder my getting about,
But I'm ready yet for any good work,
Though the younger ones draw back or shirk,
And I share with my friends when they weep or they smile
And I keep up my interest in all that's worth while,
And I find lots of fun in being alive
And doing my part at seventy-five
So something is wrong with the almanac,
Or the clock is too fast let's turn it back

—A Young Lady on Her Seventy-fifth Birthday,
The Watchman-Examiner

ADULTS AND THE ART OF LEARNING

I

Adult age has its perils, and by no means the least of these is the disposition to abandon all serious effort at learning. The temptation to do this is based on the unproved assumption that at or about the age when one reaches his majority, certainly not later than forty, the human brain undergoes a process of ossification, memory loses its retentive quality, and learning to any marked degree is no longer possible.

The assumption also carries with it the idea that as one approaches adult age with a mind undisciplined in the art of studying, mental habits become crystallized and the mind continues through life in the grooves hitherto made. The theory presents a gloomy outlook indeed for adults, for according to it the great majority of them are doomed to live the remainder of their days in comparative ignorance.

According to the latest investigations in the field of adult education, the theory has no foundation

in fact There has never yet been shown any good reason for supposing that the mental faculties are less alert at forty than at fifteen, or even at twenty-five The truth is, that most men and women who achieve distinction in any line of endeavor do not arrive until after they are forty

Thorndike, in *Adult Learning*, draws a comparison between adult and youth learning after he had checked up on 331 cases He found that the average age at which people of outstanding distinction produced their masterpieces, was 47 4 years Achievement in many lines, he says, begins before forty, but he adds "The most significant creative and constructive acts will be found on the shady side of that milestone"

Walter B Pitkin, professor of journalism in Columbia University, has recently written a book, *Life Begins at Forty*, and he goes further than most writers on the subject, in fact, to the non-professional mind he is almost revolutionary He boldly insists that a well-disciplined mind is alert at seventy

Professor Pitkin predicts that advanced thinkers, like Doctor Clendening, will yet improve adult learning by advocating a system for the care and feeding of adults, as is advocated now for children He quotes that unknown priest who is sup-

posed to have said "Give me a child until he is seven, and I care not who has him in charge after that," and he adds that he would change but one syllable of the sentence, and make it read "Give me a child until he is *seventy*, and I care not who has him in charge after that "

It is freely admitted that as one reaches the middle passage of life there is a certain uniform decline of physical functions. Muscles soften, the eyes grow dim, hearing is less keen, the hands shake, and the step is unsteady. But much of this is due to the fact that we have not learned well the art of living. Proof of this is, that thousands of men and women well on in their fifties and sixties are young, young mentally, young spiritually, and in many cases young physically. They are getting more out of life than when they were younger. All of us know middle-aged people who have lived well and who were fortunate in the choice of their parents and their grandparents, who are as merry and mirthful, as sparkling and spirited, and whose outlook on life is as rich and exciting, as strong in optimism and hope as youth. Let these answer for the derelicts who have lost out by the mismanagement of themselves in their younger days.

II

The possibilities for achievement by adults in the art of learning are amply verified. One readily thinks of men and women of high distinction in the field of achievement who were unknown until they were well into the middle period of life. Moses, believed by many to have been the greatest man who ever lived, spent forty uneventful years sojourning in Egypt. His routine duties at the court of the king brought him no special renown. The forty years spent as a herdsman in Midian were obscure years, drawn out without events that reached the public ear. It is a notable fact that this tallest man of all history did not find himself until he was far past middle age.

Charles Darwin, so his biographers say, was regarded as a nobody at forty, and was pronounced "incapable of mastering a language." Former President Herbert Hoover, at forty, was an unknown promoter walking the streets of London looking for a job. Phillips Brooks, the brilliant preacher and orator, did not find himself until he was on the fringe of forty. He experienced a miracle of transformation after he was advanced far into adulthood, and to the end of his life he was as jocose and jolly as an old toper.

Old adages often embody wise philosophy. I am indebted to many of them caught from my mother's lips. But some of these old sayings need exploding. This one for example "You can't teach an old dog new tricks." Yes, you can, provided the old dog can be induced to become interested in new tricks. In other words, it is not lack of capacity to learn new tricks that is the old dog's most serious handicap, but his averseness to change. Old dog, like some old folk, has allowed himself to become "set in his ways," using a slang phrase.

The thing that retards learning on the part of adults, is not want of capacity to learn, but their emotional resistance to change, their antipathy toward leaving a beaten path. It is not that adults cannot learn, it is rather that they will not detach themselves from the past and transfer their skill at learning to things that look forward.

I suspect that most of us have been brought up on the theory that "This is a young man's world." But that, too, is a delusion. It seems however to be a happy delusion with pulpit committees, for they do draw the age line sharply on ministers. But after all, it is worth considering that a hundred million American people will trust their big jobs and their country's destiny only to the hands of men who have been seasoned by age and broadened by

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experience The average age of American presidents on entering office is well above 50 The average of the nine judges of the United States Supreme Court at the present time is exactly 70 The youngest member is sixty, and the oldest is 78

Some time ago a prominent Baptist church became pastorless The pulpit committee was appointed and proceeded with their important business When they had their first meeting the first action they took was to draw the age line They voted unanimously that they would consider no man as eligible for the pastorate who was over forty To avoid confusion and possibly embarrassment they decided to supply the pulpit pending a call with a good minister who was available, and who was seventy, since at his age he was already eliminated as a prospect

This seventy-year-old preacher came and took up his duties with the distinct understanding that he was only a temporary supply until the right man was found He preached with so much vigor, was so fresh and so seasoned, so sane and resourceful, so enriched by study and travel, that the committee met again and decided by unanimous vote to recommend him for the pastorate It has now been five years since the relationship was formed, and

the church seems never to have regretted her action

True, in callings like poets, painters, orators, and scientists, many do come to full flower while young But the bulk of the world's best achievement is set down to older people The statement, therefore, that "this is a young man's world," is challenged

III

Professor Pitkin in his thought-provoking book points out what he calls a "Delicatessen School of Pedagogy," a system that dispenses learning in a "superlatively dainty way, well seasoned, sliced wafer-thin, prettily packaged, and sold in exceedingly small quantities" He calls such a system an "institution for nibblers only" His incisive characterization suggests an American weakness that belongs chiefly to adults

Study is irksome and achievement at learning is a long, arduous process Adults too often prefer to nibble at learning, a little here and a little there, with no high goal that leads to accomplishment They feel no urge to equip themselves to learn It requires no large outlay of money to secure a library that would equip an adult to study quite exhaustively the Sunday school lesson each week Twenty-five volumes wisely selected would do the

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work and the price would be nominal. Many adults spend more in a year at the movies than the cost. And yet such a library is a rare thing among teachers of adults, to say nothing of the pupils.

The American people, says Professor Pitkin, "are geniuses in the art of extracting power from physical things. They are skilful with horse-power, but stupid with soul power." This is the grave fault with adults. They nibble at discipline as well as at learning, and are unwilling to buckle down to hard study and invade the empire of truth. For wealth and power and fame they will strive, but they are satisfied to be dull grubbers in the art of learning. They will struggle to "keep up with the Joneses" and to conform to every detail of social conventionality, but not to the growing of great souls and the development of capacious personalities. The Professor's words may be "an indictment in the raw," but they come very near to the truth.

After all, the force of my argument may be lost on some who will say, "Well, all you have said is about people of outstanding ability and accomplishment. I'm just an ordinary person and have only mediocre ability and what you say does not apply to me." Very well, meeting you on that

ground, let me pass on to you a story which I got from Professor Pitkin's book

There is in Denver an unusual kind of a school, the Denver Public Opportunity School. It is open from nine in the morning until nine at night. One day an old Negro woman who had spent her best days over the washtub, came to the office of the head of the school, Miss Griffith, and approached her with this suggestion

"Miss Teacher, I'se done wash clo'es all my life, seem to me I des can't wash no mo'. See how dese hands o'mine is twisted wid de rheumatiz? I wants to come down here to yo school an' study. Der's sumpin' I'se alus wanted to be mo' dan anything else in de wurl."

The appeal caught Miss Griffith and she was gripped by it. "All right," she said to the old woman, "we will help you all we can. What is it you want to be?" Touched by the kindly sympathy of the teacher, the old Negro said, "I wants to be a milliner. I wants to learn how to make hats and bonnets fur to sell to my folks what needs 'um."

Miss Griffith took the old woman to the millinery class and instructed the teacher to do

what she could for her. Then she watched the case closely to see what would come of it. In a few months she discovered that the old woman with her bent fingers and fading eyes had built up a lucrative trade with her own people in hats and bonnets that catered to their tastes as well as to their purses.

And this head of the Denver Opportunity School now affirms that she no longer tells people they can't do anything. Says she, "How do I know they can't until they try?"

The case is made out. The only effectual barrier to adult learning is when adults themselves build up an inner resistance to learning, and that on the false assumption that at a given age certain mental and physiological changes take place to estop learning.

PROLOGUE

Dr Frank Crane was something of a mental efficiency expert. He would ask questions to determine whether people were making full use of their opportunities. Here are some of them.

"Are you sufficiently curious to feel justified in calling yourself alive?"

"Are you curious enough to want to know all about your business and everything that pertains to it?"

"Does a book on science, economics, art, religion, or history ever challenge your curiosity? Does this sort of reading exhaust all your curious impulses? If so, you are apt to become sloppy-minded and vacuous."

"If you are a clerk in a drygoods store, have you ever wondered about the different goods you sell, the silk, the wool, and the cotton, where they all came from?"

"If you are a school teacher, are you curious enough to want to find out about the various

theories of education and to examine and test them in your classroom? Did you ever wonder why some pupils are quick and some are slow?"

"If you are a mechanic, are you satisfied with just doing the duties that fall to you, or are you inquisitive upon the whole subject?"

"If you are a parent, are you studying your children as interesting problems, making note of their peculiarities and trying to find out why they exist and how to handle them? Do you know that there is such a science as child-training and a lot of books published on the subject?"

"Adopt a questioning attitude toward things and events around you. Face your problems. If they irritate you and you avoid them, you will never learn to think."

ADULTS AND THE ART OF THINKING

I

It is commonly reported that adults do not think, and in some instances it is affirmed that they cannot think. It is a familiar saying that elderly people find it increasingly difficult to recall names. Their ability to memorize also fails them and they seem to grow less inclined to acquire new ideas. Based upon these facts, it has been inferred that after the twenties the ability to think comes to an end. Even so great an authority as Professor James contended that in the late twenties a "stiffening" of the brain sets in that accounts for the failing memory and the loss of interest in new ideas.

But it is likely that those who hold this view have gone further with it than the facts justify. Professor Thorndike, than whom there is no higher authority, has made extensive experiments and has shown beyond reasonable doubt that adults are capable of thinking, and under proper conditions do make progress at a rapid rate. Even in learning elaborate systems for memorizing and retaining

facts they are not noticeably deficient, provided they have kept themselves mentally alert. He says "No one under forty-five should restrain himself from trying to learn anything because of a belief or a fear that he is too old to be able to learn it. If he fails in learning, inability due directly to age will rarely, if ever, be the reason."

The truth is, with respect to thinking, most people do very little of it. Life is largely a game of "follow your leader," and the leader is likely following another leader somewhere. It is claimed that Shakespeare, regarded as one of the original thinkers of the race, in his written works vitalized fifty thousand plagiarisms. Original thinkers who think independently are few. Most of the thinking that is called for in the field of adult education is discriminating thinking, thinking that reasons and discerns and separates truth from error. There is room to think in this way when there are differences of opinion about a matter, or when prejudice and traditional assumptions hinder progress and stifle truth.

Contrary to popular opinion, such thinking is not really very hard work. It is not this type of thinking that burns up life's fuel fastest. Merely manipulating ideas and drawing inferences taxes one's vital energy comparatively little. It is when the thinker comes to express himself in written lan-

guage, or when he comes into action in public speaking, that vital energy is consumed. Very little of life's vital energy is called for in the preparation of a Sunday school lesson, using reference books and assembling facts. It is when the teacher stands before the class with a well-prepared lesson, converting ideas into words that burn and flame with life, that real exhausting work is done.

And it is the thought of the best minds that the highest type of thinking is called for when it is our responsibility to organize and lead and manage groups of people. Getting people to think with the leader, to go his way, and to work pleasantly and happily with one another, calls for the highest level of thinking and taxes the stoutest heart. This is the work that kills the pastor by inches.

For adults, therefore, to shirk lesson study on the assumption that such study involves a type of thinking for which they have not the capacity—well, as well tell the truth—it is pure mental stupidity, which being interpreted means laziness.

II

A word may be said here in defense of adults. It is commonly believed that adults lose the desire to learn. There is ample proof to the contrary. A million and a half adult students register every year in correspondence schools in the United

States A million more register in night schools One hundred fifty thousand are taking university extension courses, and another hundred thousand are taking Y M C A courses The museums and art galleries and music conservatories of the country are crowded with thousands upon thousands of hungry adults who are ambitious to go on Wherever real effort has been made and the proper machinery set up for reaching them, adults have been brought in large numbers into our Bible schools Their enlistment in the past decade or two has marked a revolution in adult religious education

Because adults fail at memorization is no sign they are not learning, nor that they are too old to think Memorizing is not necessarily learning Imitation is not essentially learning The adult who rises in a class and repeats from memory long passages of scripture is usually regarded with awe, but such a feat is not a fair test of learning A parrot is a past-master at repeating and imitating Jesus had something interesting to say about people who indulged in vain repetitions and doled out long memorized prayers Too often the people who are most expert at these things are the least accomplished in character

The highest criterion by which to test learning is conduct It is all right to use these attributes of

learning, such as memorization, imitation, and repetition, but not to confuse them with learning. All the facts justify the conclusion that adults can and do think on the highest as well as on the lowest levels, and that countless millions of them have not lost the desire to learn.

Early adulthood, which is supposed to run from about twenty-five to forty, is regarded as the flower period of human life. It is marked by vigorous intellectual growth and high physical efficiency. Middle adulthood, which is supposed to run from forty to sixty-five, is, or ought to be, one of the happiest periods of life. It is marked by vocational and religious achievement, with mental powers at their best and physical vigor slightly depleted. And yet it is a critical period morally. It is the period in which homes are wrecked and families are broken up. Older adulthood, sixty-five to seventy-five and up, depends for its happiness upon how early one has learned to live well.

III

Adults may be provoked to think and led to learn in various and sundry ways. They sometimes think best when in action, and they learn to do by doing. Industry has coined a phrase to describe a system of industrial education called, "learning on the job." There are many co-operative activi-

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ties carried on in our churches, such as budget-raising, personal soul-winning, visitation, manning and managing organizations for teaching and training, and various social services. These furnish the opportunity for demonstration work, for "learning on the job." It is the church's responsibility to set up these opportunities, not only for the sake of the blessed ministries made possible, but as a part of an educational program for adult members.

Our churches are also champions of great causes, such as world missions, Christian education, institutional benevolences, local charities, temperance, world peace, and the like. Here, too, are the opportunities for enlarging the program of adult religious education. These great causes must have leaders, and it is under the responsibility imposed in leadership that adults learn to think and grow and become strong. It is the glory of the modern church that it is organized to make places of responsibility for such large numbers of people.

It would take an entire book to tell all the ways for promoting adult religious education in our churches through church activities. Adults learn to think also by experience, by trying things out. If they make mistakes, which they are certain to do, they learn wisdom by their mistakes. They learn also by solving problems, or trying to solve

them When we try to practice in our speech the lesson we had on the language, we increase our mental powers Just so we become proficient in what we have been taught by practicing the lesson

The big end of the program of religious education for adults is to lead them to transfer the lessons of the sermon and the classroom to the market place and the home This is what Jesus meant when he told the cleansed Gadarene "Go home to thy friends, and tell them how great things the Lord hath done for thee" (Mark 5 19) In telling it he would know it better Nothing has such powerful moral reactions on oneself as practicing the lesson on others

Many adults come to ripe age with spiritual deficiencies resulting from neglect, either on their own account or that of others They belong to that large class who dropped out or slipped through the Bible school and have come to ripe age with serious handicaps With a worthy and adequate program of adult religious education, these can be helped to recoup their adolescent losses and stage a come-back As it refers to the future life, "the gospel of another chance" is a hoax, but as it applies to an unfortunate who is willing to try again, it is a message from God Adults can be born again educationally

And even when adults have passed the adolescent period without having been converted, the case is not hopeless. With a properly ordered and a vigorously executed program of adult religious education in the Bible school, it is hardly probable that a large number will pass through unsaved, but some will. And when they do, the church should follow them with prayer and unfailing perseverance into the adult department. Too much can scarcely be said for making adult departments *educationally minded*, but in doing this let us not forget to keep them *evangelically minded*.

This field of the transfer of adult religious education has been badly neglected. Any adult Bible class will subscribe quickly and heartily to the Bible teaching, "Love your enemies," but the same individuals become perplexed in making the practical application of it. Teachers ought so to teach, that what is taught in the classroom may be reproduced at the washboard, in the office, in the market place, or in the humblest home.

The right sort of teaching calls for the opportunity for the teaching to be used, and for a suitable situation in which to use it, and the education of the will to use it. It is no easy task to get these three principles to work at the same time. And this may explain why there is so little adult learning in the market place and in the home.

IV

PROLOGUE

The world makes way for the man who is going somewhere. The man who knows what he wants, who can see just what he must do to get from where he is to where he wants to be, and who does not become self-satisfied too quickly will accomplish things. The ambitions that fire great men do not come ready-made, they learned them by being dissatisfied. Ambition is based on discontent. A man can never desire anything unless he is dissatisfied with what he has. Here is the difference between the great man and the weakling. The weakling sits idly and groans and whines about his handicaps. The great man sets about to change things—Montgomery, in *Making the Most of Your Life* *

We think of what we might be, and ought to be, and say within our hearts that what we ought to be, and can be, we will be

O for a man to rise in me
That the man I am might cease to be

*This and other quotations from *Making the Most of Your Life* by Morgan and Webb are used by permission of the publishers Garden City Publishing Company

There is nothing unusual and nothing strange about this awakening of knowledge concerning ourselves, the conviction that things ought to be different and better, and the purpose to make them so. But, alas, some go no further than the vision and the purpose. The thing seems so difficult that they do not even start. Others set forth, but the difficulties in their way cool their ardor and, sinking back into their old ways, they acquiesce in their ignoble selves.

The work of rebuilding the walls of our souls involves first of all self-denial. Moses had to choose between the life of distinction and ease as the son of Pharaoh's daughter, and the leadership of God's people in the wilderness. But he made his choice and esteemed the reproach of Christ greater riches than the treasures of Egypt.*

*From *Sermons on Old Testament Heroes* by Clarence E. Macartney
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HELPFUL HINTS IN THE ART OF ADULT LEARNING

I

This chapter deals with some practical phases of the subject, Adults and the Art of Learning, calling attention to the philosophy of adult failures at learning and pointing out some dangers to be avoided. And first it is noticed that, left to itself, *life begins to stagnate on reaching adult age*. Youth-time as a rule is filled with disquieting uncertainties. Youth does not know yet what life's work is to be. It is the morning of life with youth and the mountain peaks can hardly be distinguished from the clouds on the horizon. Dream and fancy fashion life's callings into so many fantastic pinnacles and youth gets a thrill out of practicing the eye to tell which of these calls loudest. Youth is prodded on by ambition and is saved by hope of arriving some day. This hope is in itself youth's discipline and youth's restraint.

But as life advances, the sun mounts to noonday and the morning disappears. Youth is an adult now and the problem of life's work is settled. It

is probable that there will be no more change until the end. With the solution of the problem of what life's work is to be and the settling down to a single task, there will come two results: first there will come happiness. The things that vexed at life's threshold do not vex any more, and unless the work chosen is abhorrent and unpleasant, adult life will be marked by quiet pleasure and satisfaction. The river will no longer fret and dash among the rocks, but will pass into the quiet stretches of placid beauty in the valley beneath.

Along with this there is a grave danger at this period. The highest wisdom speaks of a form of "destruction that wasteth at noonday" and admonishes us to beware of its deadly work (Psalm 91:6). It is the danger that life will contract into a single groove, the groove in which the life work runs. The range of opening, growing, developing manhood and womanhood is likely to draw in, and unless the danger is bravely and intelligently met, a dwarfed soul will be the result.

It is tragic when a man becomes so absorbed in business that he contracts into a mere "business man," and that is the best that can be said of him. He has drifted to where the call of nature, music, play, poetry, and worship ceases to move him. It is then that his strength becomes his weakness. He may be quietly happy because he has found his

groove, but also he may be further from God than a wayward youth. No man is born to be a teacher, or a doctor, or a lawyer, or a banker, or a farmer primarily. His life-work so far as he may be concerned about himself, is to restore the effaced image of God in his soul.

Alas for the man or the woman whose soul is imprisoned in what we call secular life! for the doctor who knows nothing but medicine, for the lawyer who never gets above his briefs, for the carpenter who is skilled at nothing except shoving a saw and a plane, for the housewife who is a slave to her needle. We are made in God's image and to imprison and stifle that image is like tethering an eagle to a stake, or harnessing a lion to a push-cart.

Early one morning Jesus came down to the shores of Gennesaret and there found his friends plying their old trade—the fishing business. It was a lucrative business, and honorable, and they loved it. There with the waters of the lake dashing and sparkling in the morning breezes, he performed that miracle that turned Peter and John out of the groove into which they had been contracted and awakened in them an ambition to become something more than mere fishermen. "Catching men" was henceforth to be their chief business.

What a miscarriage of the divine purpose for a man like Peter, a great soul, endowed with transcendent gifts and possibilities, to spend all his time rising early, going down to the boats, battling with the winds and the waves, and up to the markets, rising early again, going down to the boats, battling with the winds and the waves, and up to the markets, day in and day out, month in and month out, year in and year out, until the knees are feeble and the hands hang down—all for a few paltry pence! Is making a living, or making a life, the consummation of life's purpose?

And John, "the beloved," with his eyes full of dreams and visions and apocalypses, the shame of his hiding his God-given powers pulling drag-nets, mending their meshes and hanging them out to dry in the sun! Secular business is honorable. A man may sweep floors to the glory of God. But life is a failure when it exhausts itself upon any secular calling, no matter how worthy. It matters not how successful a man may be, if he is impoverished and contracted in his groove by his success, his is the failure of success.

II

There comes also a *deadening of faith* in adult age. Childhood is trustful, and the habit of faith is passed on to youth. It was a child that Jesus

held up as a type of citizen wanted in the kingdom of God. In old age, when the sun is going down, faith is easier. The ship of life is nearing the other shore and the view is clearer. But along at the noonday of life the encouragements to faith are wanting. It is the period when self-reliance is developed. Reasonable independence, if it is ever achieved, comes in the noonday period of life. One lives, not at the expense of others, but by his own toil.

Adult age has been disillusioned. Experience has been a costly teacher. The adult has discovered that all men are not what they seem. Crooked deals and fraudulent transactions at the hands of those from whom they expected better things have caused adults to become cynical and sour, and their faith has suffered a set-back. The spiritual disaster next to losing faith in God is the loss of faith in man. Coming to adult age there is an awakening, and we see how different people are from the pictures our youthful dreams gave us of them. Shady tricks in business, and practices incompatible with our earlier ideals, all tend to shatter faith. There are few people who do not pass through this sort of disenchantment sooner or later in life.

I doubt not that my readers can recall instances where such disenchantment has meant the complete eclipse of faith. Grown-up Christians, or pro-

fessedly so, after years of exemplary walking in the truth, have become hard-hearted and intolerantly cynical. They expected to find the world better than themselves, and failing to find it so, they surrendered to "the destruction that wasteth at noonday."

III

But while there are dangers along the path for adult learners, there are also encouragements. One of these is, that living on the higher levels of life, *adult age enjoys the infrequency of fools*. Who coined the phrase that "fools die young," I do not know. But I do know that all who die young are not fools. The brilliant and the dull alike die young, and all of us I am sure have known some old fools. But in the process of learning, he is the fool who being warned of the dangers that defeat learning, sneers at his counsellors and refuses the warning. In the march of progress these soon fall by the wayside and the faithful are left to themselves, reduced in quantity but improved in quality.

Among forward looking adults after forty, there is a growing interest in the broader aspects of life, both in business and in world affairs. More serious books are read, more technical matters are studied, more interest in social and civic welfare. If the

adult has been trained, the impulse to write articles that will mold public opinion on this or that subject will come to him. He begins to evolve a fixed theory concerning public affairs and heads toward becoming the big worthy citizen who is to help make our world a better place to live in.

If the adult passing forty is a Christian and is religious-minded, his mental and spiritual expansion will turn in the direction of the kingdom of God and he will pass on toward his sixtieth birthday free from the contractions that hold so many men and women in bondage to a hurtful traditionalism. It is around forty, a little over or under, that Christians tie themselves on to worthy and constructive religious and philanthropic movements. If adults succeed in making their escape from "the destruction that wasteth at noonday," from the doubt and cynicism that are apt to come at that period, the possibilities for soul expansion are incalculable.

Right here is the crowning opportunity for the adult department of the modern Sunday school. Real effective effort of the most highly organized type at reaching and gripping adults does not date back much more than ten or a dozen years. Let us thank God for these years of remarkable progress. The adults reached and enlisted, the waste of life saved, the leadership conserved and turned into

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worthier channels, and through these the enrichment to earth and heaven, will call for songs from the angels that will reverberate throughout the corridors of eternity

Whoever feels that his or her grown-up-ness is shamed by association with the millions who assemble in adult departments and classes on Sunday morning, needs to be ashamed of himself or herself. No cleaner, finer groups of people meet on this earth. And no groups that meet are doing more to subdue evil and bring in the kingdom of God. It is a case where the best people in the world are meeting at the best place in the world, for the best purpose in the world, to study the best Book in the world.

IV

It is no part of wisdom to point out evils without suggesting a remedy. If adult age is subject to stagnation in the grooves of the chosen career, is there a preventive measure? Yes. If the adult will take a lively interest in something outside the groove of his chosen career, he will escape. There are many avenues into a larger world. These are sometimes called hobbies, and a hobby is not necessarily a bad thing, unless it be a bad hobby. A hobby often saves a man from becoming a mere machine. But there is something better than a hobby.

What could be better for the enlargement of the life for happiness and usefulness, for the expansion of one's personality, than to adopt the symmetry of the character of Jesus as the pattern for a worthy life? And if that pattern be adopted, where will the opportunity and the environment be found for realizing on it better than in the activities and the rare fellowship of a Christian church? In the life of a real New Testament church, functioning as it ought to function, every string upon the harp of the soul of man is touched. Intimate fellowship with Christ and his people through his church vitalizes powers and calls out resources that would otherwise go to waste.

There is nothing that will broaden life's horizons, and sweeten life's relationships, and calm life's fears, and heal life's hurts, like constancy in the active fellowship of a great church. The rarest spirits of this world have gotten their soul-culture there. It puts something fine into the fiber of character. At the threshold of the church door stands the Sunday school with a text Book that is so accurate in its findings as to be esteemed the greatest character-building force ever introduced to mankind. A lively interest in a good Sunday school will save any man or any woman from a contracted and an impoverished life.

From the danger of a deadened faith, remember the example of Jesus. He, too, suffered disillusionment. But he was fair. He knew men, knew all that was in them. He, too, was a victim of the shady tricks and the crooked deals of men. He was despised, he was deceived, he was rejected by his own, he was betrayed. He suffered that wrong that all men hate—the act of treason. His own forsook him in the hour of his deepest need. Even bold Peter and the beloved John took to their heels at the Cross. But knowing the worst that was in men, Jesus loved them unto the end. He never lost faith. “Having loved his own, he loved them unto the end.” And his confidence was not misplaced, for see what Peter and John finally did!

Perhaps we would not all agree as to who needs most the spiritual culture and the expansion of personality that the Sunday school gives. But I solemnly affirm that the spiritual disasters caused by failure to connect with the Sunday school are nowhere greater or more tragic than in adult age.

PROLOGUE

If you want knowledge you must toil for it — *Ruskin*

We excuse our sloth under the pretext of difficulty — *Quintillian*

What sculpture is to a block of marble, education is to a human soul — *Addison*

It is ignorance that wastes, it is knowledge that saves, an untaught faculty is at once quiescent and dead — *Newell Dwight Hillis*

The plea that this or that man has no time for culture will vanish as soon as we desire culture so much that we begin to examine seriously into our present use of time — *Matthew Arnold*

Education, as commonly understood, is the process of developing the mind by means of books and teachers. When education has been neglected, either by reason of lack of opportunity, or because advantage was not taken of the opportunities afforded, the one remaining hope is self-improvement. Opportunities for self-improvement surround us, the helps to

self-improvement are abundant, and in this day of cheap books and free libraries, there can be no good excuse for neglect to use the faculties of mental growth and development which are so abundantly supplied

It is not lack of ability to learn that holds men down, but lack of industry. If a man or woman has but the disposition for self-improvement and advancement, he or she will find opportunity to learn and to rise. The parable of the talents illustrates one of nature's sternest laws. "To him that hath shall be given, from him that hath not shall be taken away even that which he hath." Scientists call this the law of the survival of the fittest. The fittest are those who use what they have, who gain strength by struggle, and who survive by self-development in a hostile or a helpful environment — *Orison S. Marden*

SOME PRINCIPLES OF ADULT RELIGIOUS EDUCATION

I

It will be accepted without argument that *adult religious education should be under the direction of the church*. The authority to teach is vested in the church. The commission reads "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost teaching them to observe all things whatsoever I have commanded you" (Matt 28 19, 20). Religious education therefore is a function of the church, and if so, then the church must approve the program of religious education. When the program is approved, adults above all others ought to respect it, for when they do, all others will.

The Bible school is not an agency separate and apart from the church, it is the church functioning in her educational task. Adults sometimes want to think of themselves as doing a kind of "post-graduate" work, a work free from the limitations and restraints of any system and purely optional. Lindeman, in *The Meaning of Adult Education*,

says "All static concepts of education which relegate the learning process to the period of youth are to be abandoned. The whole of life is learning, therefore education can have no ending." This being true, why cannot adults come to the Bible school and conduct themselves just as they would have their children conduct themselves? A class of obstreperous boys was being admonished for breaking for the door and quitting the school before the session closed. Their answer was, "Why, our Dads lobby on the outside, why can't we?" Yes, why can't they, if their Dads do? The ultra-independence of adults cheapens the Bible school in the eyes of a boy or a girl who works under discipline in the day school five days in the week.

II

It also carries without argument that *the Bible is fundamental in adult religious education*. This does not mean that the Bible is the only book included in a religious education course, it simply means what it says, the Bible is fundamental. It is somewhat a problem to know to what extent non-biblical material should be used in a Bible class. Our Bible school periodicals have been charged with being "book-centered" instead of Bible-centered. There may be some justification at times for the charge. On the other hand, we are to

remember that the Bible knows nothing of our distinction between the sacred and the secular. There is nothing that is not sacred. While the Bible is beyond all comparison the best source for getting teaching material, there are situations in modern times that have no parallel in the times of the Bible. The study of such modern situations is often necessary to the solution of modern religious problems. Modern scientific findings, when once definitely settled, can be turned to good account in confirming scriptural truth. Modern hymns have a proved value in enriching spiritual experience. Modern devotional literature, modern missionary achievements, and much similar non-biblical material can be used with great profit in adult religious education.

But caution needs to be exercised. The time allowed for adult religious education is too precious to be wasted on useless materials. We have time for the study of only those things that train for salvation and Christian living. Jesus used the sky and the earth as material for teaching. He used the facts of history and the practices of business men. But he used them all to accomplish God's purposes in the lives of men and women. The Bible may therefore be supplemented with such non-biblical matter as modern discoveries, secular literature, and the study of human achievements, but

let the Bible hold its unrivalled place in the church's adult religious education course

There are also certain general facts about the Bible that must be taught, facts which will give a background for the special study of the Bible and a more enlightened approach to it. Adult church members should know something of the making of our Bible, something of how its different books came to be written, their approximate dates, their chronological order and their general subject matter. They should know something of the story of ancient manuscripts, the early translations, and how the Bible came down to us.

The study courses planned for our churches by the Sunday School Board at Nashville, Tennessee, carry helpful books written by competent authors on all these and other kindred subjects. These present a splendid background for Bible study, but let it be repeated with emphasis, *the Bible is fundamental*. There is no substitute for it and nothing can supersede it. When the Bible ceases to be fundamental, religious education is without authority.

Looking at the Bible merely from the standpoint of its practical value to Christian living, consider it as a builder of character. A large part of it is history and biography. In this history and biography the noblest ideals of character are held

up before us. Our own ideals are formed largely from the material of history and biography. Emerson says "The most fundamental law of character-building is, that which I habitually admire I unconsciously become." Compté, who tried to set forth a system of religion without a God, or a miracle, or a revelation, in order to produce good men proposed a pantheon of great characters and the foremost benefactors of humanity for the admiration and inspiration of men. The Bible does this to perfection. We learn to appreciate the best in art, in literature, and in life, by living in company with the best. In the Bible we are keeping company with the spiritual aristocracy of the human race.

Think of Abraham, the hero of faith, who "followed the gleam," forsaking everything in obedience to a heavenly vision. Think of Moses, the greatest of all administrators, an incomparable religious leader, a military chieftain of the first order, a civil legislator and a judicial authority without a peer. Think of David, the world's greatest king and a born leader of men, of Isaiah, the statesman-prophet, of Nehemiah, the builder, and of Ezra, the ideal reformer. These are but a few of the noble company of prophets and martyrs with whom we become acquainted in the Bible. Truly did a poet say

It is the Book of God,
 And if I should say, the God of books,"
 Let him who looks askance at the answer,
 His thoughts in silence smother
 'Till he can find such another'

III

Adult religious education *should have to do with the religious problems of life* There are always religious and moral questions that are of current interest and of real importance to adults Some of these are constantly with us and they baffle every generation Others vary from time to time and in different communities The inspiration of the Scriptures, the religious significance of the theory of material evolution, prayer, marriage, and divorce, the church and the social order, world peace, international and racial relationships, and so forth, are examples of the religious and moral problems of our day The Bible throws light on all human problems and lays down principles that will aid in adjusting and regulating individual, social, and industrial relationships

It must be understood that the Bible is a book of principles rather than a code of rules In this respect the Man of Nazareth differed from all other teachers What Christian men want is a source of inspiration rather than a collection of legislation

It is reported that a great financier of Wall Street, after many years of observation in business, said 'I have studied the successes and failures of many men during the last forty years, and I have yet to find a single man whose failure was not due to a neglect of some injunction contained in the book of Proverbs in the Bible'

Problems, personal problems, religious problems, domestic problems, social problems, moral problems, in truth all problems find their best solution where Bunyan's pilgrim found his—at "Interpreter's House," which is God's sanctuary where the immeasurable wealth of the Bible is dispensed every Lord's Day

When all the facts are disclosed it will be found that the people who frequent God's sanctuary on God's Day and get what is provided for them there, are more happily reconciled to life's mystery and better relaxed under life's strain. The percentage of those ill at a given time will be found less and the death rate among them will be found lower. There is a sound philosophy underlying this statement. People who enter the sanctuary regularly to be confronted with God and to explore the mines of truth will find the tangled webs of the world's sophistry swept away like one brushes from his path the spider's gossamer of the morning. And they go out happy and serene in the prospect of a

day when their vindication for all they have suffered will be complete

Sometimes the compass on a ship gets out of adjustment, caused by the attraction of the iron of which the vessel is composed. To correct the trouble the ship is drawn into the bight and she is turned with her head toward the various points one after another, and her bearing is signaled to an officer on the shore who has a compass out of reach of all local disturbance. The error in each position is ascertained and the corrections are made. In like manner Christ comes to us in the Bible and gives us our "true bearings" as they are in the standard compass of his Word, which is undisturbed by any earthly or metallic influences, and all needful rectifications in conduct are made and we start out again on life's voyage afresh.

IV

Adult religious education should also give a place to *motives for service*. It has been said already that people need more knowledge, but that is not all their need. They need a deeper desire for the truth and a greater power to live the truth. In the Bible, as in no other literature, we find the highest motives for service. It is there and there only that we discover the infinite worth of the soul. Based upon the worth of man's soul, we find the appeal

for missions. Based upon the worth of the individual, we find the appeal for the social application of the gospel and the bringing in of the kingdom of God. In the phrase, "the kingdom of God," so continually on the lips of Jesus, we get our conception of a redeemed humanity and our passion to see it consummated on this earth.

Let it be remembered, too, that *the necessity for adult conversion has not gone out of date*. The religious program of our churches is not one hundred per cent efficient, if it were, practically every child enrolled in the Sunday school would be converted in due time and would unite with the church. Unfortunately this is not true, and for one reason or another large numbers of adults who are unsaved are on the Sunday school rolls. A program of adult religious education must have a place for adult conversion. It must continually lay emphasis on that face-to-face relationship exalted in the New Testament that wins the world one by one.

There is an inexhaustible wealth of material in the Bible to be brought to bear on the religious life of the people and on their problems, individual and corporate. Unquestionably one of the greatest needs of our time is a widespread revival of Bible study with sane interpretations on the practical problems of life, and revealing the highest motives for Christian service.

VI

PROLOGUE

I recognize but one mental acquisition as an essential part of the education of a lady or a gentleman, namely, an accurate and refined use of the mother-tongue —*Dr Charles W Elliot*

A good conversationalist is one who has ideas, who reads, thinks, listens, and who has therefore something to say —*Sir Walter Scott*

One who can talk well, who has the art of putting things in an attractive way, who can interest others immediately by his power of speech, has a very great advantage over one who may know more than he does, but who cannot express himself with ease or eloquence. You may have other accomplishments, such as being a fine singer, and travel around the world without having an opportunity of showing your accomplishment, or without any one guessing your specialty. But wherever you go and in whatever society you are, no matter what your station in life may be, you talk. Good talkers are always sought after

Conversation, if used as an educator, is a tremendous power-developer. When we are training ourselves to speak well, we are increasing our power to learn. If one is ambitious to talk well, he must be much in the society of well-bred, cultured people. He must read, and observe while reading. To converse well, one must also listen well and hold himself in a receptive attitude. A poor listener is apt to be a poor conversationalist, and certainly a poor learner.

If one is a success anywhere, it ought to be in his personality, and a strong element of personality is the power to express oneself in strong, effective, interesting language. No amount of natural ability or education or good clothes, no amount of money, will make you appear well if you do not talk well.—*Orison S. Marden*

ADULTS AND THE ART OF EXPRESSION

I

There are ways of learning other than the study of books. In fact, learning is not complete and must lose its lasting effect unless the learner is given the opportunity to express in some concrete way the knowledge obtained from books. If adult Christians would retain the value of the things they learn, they must develop the art of expression, or perhaps better say, of self-expression. Church leaders should see to it that the church life provides ways and means for the practice of the art of expression.

Primarily, we think of *verbal expression* in this connection. And hardly anything among personality attributes is of greater importance than verbal expression. Educators say that when we begin to talk better we learn better, and by giving attention to our speech we increase our mental powers. Adults organized into groups, not too large, have the setting that makes for verbal expression. It is to be regretted that the testimony meetings of another day have well-nigh passed. They furnished

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the opportunity for discussions out of which church members developed attention to phrasing and improved their effectiveness of speech. We may find in adult classes and other group meetings a substitute for the passing testimony meeting.

Henry Edward Tralle, in *Psychology of Leadership*, says, "Almost any individual might become an effective speaker if he would determine to become one. Good speakers are not born, they are made, and chiefly self-made. So many children arrive at adulthood without maturity and defective in their ability to say things. But adult education is built on 'the gospel of another chance,' and they can recoup their adolescent losses."*

Adults express themselves through *projects*. A project is any enterprise which a group of people may desire to accomplish. In this case the project, whatever it is, must (1) be Christian in character (2) It must be undertaken and carried out in a Christian way (3) It must have educational value. A worthy project would be the evangelistic enterprise. It is thoroughly Christian, scriptural to the letter, and decidedly educational.

The work of evangelizing a church or a community, to get the best results, must be done systematically. Without a definite program there

*Quoted by permission of the author

is always confusion and waste of energy. The hit-or-miss method in soul-winning is certain to meet defeat. A modern revival meeting is a sample of intensified evangelism. The mobilized power of the adults in any church will insure the success of that church's revival effort. When the adult membership is so thoroughly identified with the evangelistic enterprise in a given church that they will rejoice in the success of the revival, or weep over its failure, the ideal situation is approached.

If the adult membership of a church will organize for this work and effect an equitable division of labor and of territory, not only will the membership of the church increase in amazing proportions, but they themselves will know the taste of victory and their own souls will be mightily edified. It would be vastly better for 500 adult members to win one soul each during the year than for the pastor to win 500 souls, even if he could do it. The transformation of the 500 by the very effort would be scarcely less than that of the new converts.

Other projects might be mentioned centered in such vital matters as missions, education, local charity, temperance, lifting the moral level of the community life, parental responsibility, and such like. All these are based in the authority of the Scriptures and have conclusive educational value. The group co-operation necessary to put over the

project creates an enthusiastic attitude toward the enterprise, and all mental reservations concerning the scripturalness of it disappear. Perhaps more people have been converted to the missionary idea by seeing it in action than by all the arguments written in the books.

In addition, projects promote fellowship in learning. This is a very much neglected principle in education. We can learn something from the United States Government at this point. The Department of Agriculture has its home demonstration agents going up and down the country introducing farm and home projects such as crop-rotation, tree-pruning, food-canning, chicken-culling, stock-raising, home-beautification—all these proving the genius of a plan to educate through group action in projects that are worth while. There are scores of things in the range of every church's activity that are possible projects in which adults may participate, and in participating increase their stock of learning.

II

Adults express themselves *in their relation to great causes*. A great cause may become a sufficient incentive for a wide range of learning. History shows that worthy and noble causes have great power to move adults. For examples, note the

history of the temperance cause, the anti-slavery cause, the cause of world peace the cause of child-welfare, the cause of human freedom political and religious, and a host of others. It required advocates of profound study and practical learning to defend these causes, and yet such have not been found wanting. Both men and women of comparative insignificance have been raised from obscurity to the heights of leadership through their advocacy and their interest in a great cause.

Adults have the advantage of being a group rather than a crowd. There is danger in a crowd. Their zeal may run away with their judgment and their loyalty may lead to fanaticism. But a group is deliberate. A group will investigate and co-operate. A crowd may be swayed by propaganda and by crowd psychology, a group is under control. People learn nothing in a crowd, they learn much in a group. Our churches are now remarkably well equipped with a wide range of literature that makes available information concerning a string of God-honoring and world-uplifting causes now being fostered throughout the world. What an opportunity for adult religious education!

The name of Saul of Tarsus might have been lost in antiquity had it not been linked in consuming passion with the great cause of world evangelization. Martin Luther would have been remembered

only as an obscure monk, but for his advocacy of a religious reformation that shook all Europe to its foundations. Whitefield, the Wesleys, and Moody would have no claim to fame, but for their holy zeal and purpose to keep New Testament evangelism alive in the world. Dr R. C. Buckner might have lived and died in comparative obscurity but for the fact that he became the country's foremost champion of the cause of orphan children. People learn and grow and expand commensurate with the worth of the causes to which they relate themselves and through which they express themselves. Whittier was asked by a group of young men how they might make their lives count for the most, and he promptly replied "Link them with great and worthy causes." One of our poets said it well

I live for those who love me,
For those who know me true,
For the heaven that smiles above me
And awaits my spirit too,
For the wrongs that need resistance,
For the cause that needs assistance,
For the future in the distance,
And the good that I can do

—*Banks*

No religious group of people in the world can point to a nobler chain of causes than those fostered by Baptists. They girdle the globe. It takes hun-

dreds of thousands of men and women to manage them and many millions in money each year to support them. As the adult groups in our churches pursue their courses of instructions in Bible knowledge and church efficiency, let them find expression for their new life in these worthy causes. To learn and not to express that which is learned by relating it to noble causes is to stifle personality.

III

Adults express themselves in *measures that obliterate social barriers*. Society is made up of groups each with its own characteristics, viewpoint, language, social caste, and religious and political alignment. Within the several alignments a group consciousness asserts itself, introducing more or less of strain even to the point of strife between groups. There are many elements that enter into the making of these groups. Town or city people as against country people, rich people as against poor people, the laboring or industrial class as against the business and professional class, foreigners as against the native born, and on and on the lines are drawn that separate communities into competing and often antagonistic camps.

The political axiom in a democratic state is, that all men are equal before the law, but the State has had no little trouble in applying that axiom, and

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free, but Christ is all, and in all (Col 3 11) Christ's men and women in our churches are bound by him to reach across the barriers that separate people into hostile camps and seek to understand them and lead them to understand one another. They must have patience with halting speech and strange dialects.

There must be charity and open-mindedness. Nathanael, with his mind closed by a tradition of long standing, exclaimed "Can any good thing come out of Nazareth?" He would have rejected Jesus for no other reason than his obscure origin. But he learned later that not only a good thing, but the very best of all the ages came out of that obscure town of the obscurest of the countries. Open and unprejudiced minds will discover unsuspected merits in people often despised. Adults above all other groups in the churches ought, like those seven in Jerusalem, to assume responsibility for eliminating social distinctions and building the church into a common brotherhood in Christ.

I know a church where a woman of unusual culture, a social and civic leader and the wife of a millionaire, is the teacher of a class of younger women. These women are mostly the wives of laboring men and enjoy few of the luxuries of life, and in some cases not all of the necessities. This teacher has them at social affairs in her elegant home

in spite of it there are warring factions, bloody strikes, social riots, and political troubles galore

These decisive issues inject themselves into the religious life of a community and into practically every church. There is an industrial section, one or more, in every city and town of any size. Some of the people have plenty and some are lean of purse, some live by the sweat of the brow and others live easy. The grade of literacy divides some. The people of alien tongues and the native born live side by side and attend the same church. The society clique and the socially ostracized are there.

It would indeed be a miracle if these groups, with their traditions and their group consciousness did not clash now and then. It was so in the first New Testament church. "There arose a murmuring of the Grecians (Hellenist Jews) against the Hebrews (Jerusalem Jews), because their widows were neglected in the daily ministration" (Acts 6:1). It was to adjust and pacify this group contention and remove the cause for it that the *diaconate* was set up, with seven level-headed adults elected to do the job.

From that day to this the problem of social barriers in religion has been with us. Christianity, like its Founder, is no respecter of persons. In Christ "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor

church of caste is an abomination to the Lord. A church for the rich will degenerate into a social club. A church for the poor is as much out of place. The victorious and conquering church is a church for the rich and the poor, where all classes sit down together to break bread and drink wine as a memorial to a conquering and a victorious Saviour.

Take for example the church at Rome. The last chapter of Paul's Letter to that church reveals the fact that its membership was a "mixed multitude," made up of people who were the poles apart socially, culturally, and racially. Some belonged to households of slaves, Cæsar's and others. Others like Philologus and the elite sisters, Tryphena and Tryphoso, were among the "uppertendoms" with a high degree of culture. Some were Gentiles, some were Jews, two groups racially at war with each other always, some in bonds, some free. Never was there a more cosmopolitan aggregation of humanity gotten together anywhere. And what astounded pagan Rome was, "How these Christians love one another!" Something had come into their hearts that obliterated all social barriers and leveled all classes.

What the church at Rome was, every church ought to be—a brotherhood. And adults are the custodians entrusted with the keeping of this

and otherwise directs their social activities Her life falls like a benediction on these women of her class, most of whom could not otherwise have any worth-while social life This is adults expressing their lives in social uplift

Perhaps no better definition can be offered for a church than to call it a brotherhood It is a company of men and women whose sympathies and interests are blended and whose hearts are interlaced in brotherly bonds Otherwise it is burlesque to call it a church

Here is Peter's idea of a church "Be ye all like-minded, compassionate, loving as brethren" (1 Peter 3 8)

Here is John's idea of a church "If God so loved us, we also ought to love one another" (1 John 4 11)

Here is Paul's idea of a church "As touching brotherly love ye need not that I write unto you for ye yourselves are taught of God to love one another" (1 Thess 4 9)

Here is Christ's idea of a church "One is your Master, even Christ, and all ye are brethren" (Matt 23 8)

If our Baptist churches live up to their polity which they get from the New Testament, they are miniature democracies, all the members sharing equally the rights and privileges of the church A

church of caste is an abomination to the Lord. A church for the rich will degenerate into a social club. A church for the poor is as much out of place. The victorious and conquering church is a church for the rich and the poor, where all classes sit down together to break bread and drink wine as a memorial to a conquering and a victorious Saviour.

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What the church at Rome was, every church ought to be—a brotherhood. And adults are the custodians entrusted with the keeping of this

brotherhood In their department and class organizations they have the forces for building this brotherhood It is my deliberate judgment that Dr John Fawcett, who wrote our great fellowship hymn, "Blest Be the Tie that Binds," has done more to enrich the fellowship and sweeten the life of our churches than any man who has lived for the last hundred years That hymn, born of the overwhelming sorrow of a sad parting, ought to be sung as the benediction closing every Wednesday evening prayer and praise service in our churches It ought to be sung until the blessed sentiment it makes would jeopardize the reputation of any man or woman who would deliberately try to break the concord and peace of a church One is almost tempted to covet John Fawcett his seat in heaven Close this chapter with singing that hymn

Blest be the tie that binds
 Our hearts in Christian love,
 The fellowship of kindred minds
 Is like to that above

We share our mutual woes,
 Our mutual burdens bear,
 And often for each other flows
 The sympathizing tear

VII

PROLOGUE

Take the time to cultivate the good will of your associates. If you do, they will help you out in a pinch.

You cannot force a man to work for your interests, but you can gain his good will to such an extent that he will want to do so.

To stick to the letter of justice is a sign of immaturity. The mature man makes allowance for errors, for slights, and for injuries. Do this and you will make people loyal to you.

Go slowly in reprimanding people. Reprimands merely make people angry and you thus lose a friend.

Be loyal to those under you if you expect them to be loyal to you. Loyalty begins at the top of an organization.

Do not try to play a lone hand. Team-work is the only successful way to play the game of life.

When things get too tense and serious, look for the funny side, and you will avoid much

grief and trouble A man like Calvin Coolidge or Will Rogers can stop more diplomatic strifes than dozens of serious-minded diplomats A man cannot fight when he is laughing Get him to laugh and his anger impulses will disappear into chuckles The mistake that most people make in using humor is that, instead of getting the other to laugh, they laugh at him

The true measure of your sense of humor is, can you see a joke when it is on you? If you can, it speaks well for your mental stability The stories at which audiences invariably laugh most are those that are on the speaker himself, and telling such stories is one of the best ways to prove that you are a good sport —Morgan, in *Making the Most of Your Life*

ADULTS AND THE ART OF LEADERSHIP

I

Adult organization in the Sunday school is not an end in itself, but a means to an end. In and of itself it has no value. Its value lies in the results it accomplishes in making better and more useful men and women out of its members. The leadership in mind here is not that luminous kind that amounts to genius, the star leadership that rises so far above mediocre people. Such leaders are rare and we think of them as born rather than trained, and it is comforting to believe that few such leaders are needed.

The leadership we have in mind now is group leadership, department leadership, class leadership, the kind of leadership in which can be found a general superintendent, a department superintendent, a teacher or a class president. Leadership is remarkably democratic. It is not confined to royal families, nor does it come down from the clouds, it will be found out among the crowds. The religious leaders for our churches in the next generation are very close to us right now.

Discovering leadership is largely a matter of self-discovery. We are to look for it among adults themselves. The earlier adult years are the years when men and women find themselves and discover their potential qualifications. As they are brought together in the Sunday school in class groups, in training courses and in conferences, and as they try themselves out in the various tasks assigned, they will discover in themselves aptitudes and abilities hitherto unsuspected.

It is from these sources that the pastor picks his best workers for places of leadership in the church. In these "discussion groups," and in the "laboratory tests" made in the try-out activities of organized adults, he will find the men and women who have developed ability to fit into certain places of responsibility. He will find one who has developed a certain enthusiasm for the truth, another who has a genius for eliciting and organizing information for certain ends, and still another who is expert at analyzing situations and solving problems. All these have come to themselves by the process of self-discovery.

Let it be remembered that leadership is very largely a matter of *individuality*. A leader is a strong individual, and that which makes him a strong individual is his distinctiveness, he is distinctive until he is different. Human beings are

interested in one another not because of their likenesses but because of their differences, and those who are different are usually the leaders. By differences we do not mean eccentricities or defects. These would make fanatics or idiots, not leaders.

II

It may be well to enumerate here some of the hindrances to leadership—things that must be overcome if one would become a leader. *Personal conceit* is a hindrance to leadership. Somehow human beings are apt to think that ways of doing that have been handed down to them by their predecessors are right, and that it would be a reflection upon these predecessors to admit that they might have been wrong. This characteristic of human nature is good in itself. It is the basis of all self-respect and self-reliance. But when one becomes so bound by custom that he can see no defects in himself and rejects all suggestions for improvement, his case is hopeless.

Unreasonable prejudice is a hindrance. Sometimes strong convictions are mistaken for prejudice. Let us make the distinction. Prejudice begins when the mind closes against further light. This is particularly the danger to adults. If with the advancing years they cease to learn and are dominated and controlled by the traditions of the past, they are

victims of unreasonable prejudice whether they know it or not. Most of us early in life had developed in us certain ways of thinking about certain things. These ways of thinking may have been right or they may have been wrong. It would certainly not hurt to submit them to the scriptural test. "Prove all things, hold fast to that which is good." Intelligent people do not want to follow a leader who is dominated by unreasonable prejudice.

Stubbornness hinders leadership. Have you known people who were loath to admit that they could have been mistaken or that they were ever wrong? Refusal to face facts and admit new light, or to acknowledge judgment inferior to others, or to allow that we were ever culpable, is just plain, ordinary, human stubbornness and it will spoil the chances of any would-be leader.

Ultra-conservatism or *extreme radicalism*, either, is a hindrance to leadership. Ultra-conservatives shut their eyes to the actual problems of life, and the radicals see nothing but these problems. Neither the ultra-conservative nor the radical is a popular leader, but the happy mien between them—the *progressive*. The cure for both ultra-conservatism and radicalism, is progressivism. It is neither ultra-conservatives nor radicals, but progressives who are doing the constructive thinking of the world today and are exposing the fallacies of the

"reds" and the "bolsheviks" in politics and in religion

III

We will consider now some of the helps in the development of leadership. None of these comes ahead of *initiative*. Initiative, of course, is born of the imagination. It is the ability to make a mental picture and to see a thing in prospect before it is undertaken. Initiative is a prerequisite to all progress in business, education, or religion. People who are strong in initiative are sometimes called "dreamers," sometimes, "visionaries." Be that as it may, they have been the leaders of the world. "Where there is no vision, the people perish," is the word of Holy Writ. "Every great structure of wood or stone or steel, was first built in the head of some human being." Vision has been the gleam that every pioneer and every missionary has followed into every land of promise. People in large numbers will not follow a leader who sees nothing.

Idealism helps to make the leader. An ideal is what one would like to be, but is not, or what one would like to do, but does not. Idealism is estimating one's self, not by his present value, but by his possibilities and potentialities. Every man is said to be the "architect of his own fortune" and it is not likely that he will ever build his life larger than it appears in his own plans and specifications.

victims of unreasonable prejudice whether they know it or not. Most of us early in life had developed in us certain ways of thinking about certain things. These ways of thinking may have been right or they may have been wrong. It would certainly not hurt to submit them to the scriptural test. "Prove all things, hold fast to that which is good." Intelligent people do not want to follow a leader who is dominated by unreasonable prejudice.

Stubbornness hinders leadership. Have you known people who were loath to admit that they could have been mistaken or that they were ever wrong? Refusal to face facts and admit new light, or to acknowledge judgment inferior to others, or to allow that we were ever culpable, is just plain, ordinary, human stubbornness and it will spoil the chances of any would-be leader.

Ultra-conservatism or *extreme radicalism*, either, is a hindrance to leadership. Ultra-conservatives shut their eyes to the actual problems of life, and the radicals see nothing but these problems. Neither the ultra-conservative nor the radical is a popular leader, but the happy mien between them—the *progressive*. The cure for both ultra-conservatism and radicalism, is progressivism. It is neither ultra-conservatives nor radicals, but progressives who are doing the constructive thinking of the world today and are exposing the fallacies of the

"reds" and the "bolsheviks" in politics and in religion

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Some people might call this conceit, but it is not, it is common sense. The making of life's plans should never be regarded as finished once for all, because as life grows and as personality develops, there will be need for enlargement and for new planning. The ideal life is one that goes on enlarging and extending and beautifying always. Thinking people have always followed those leaders who followed ideals.

Faith makes the leader. We think of faith as founded on certain convictions concerning truth and as enduring under adverse conditions to build life's structure on the truth. All great builders have had faith in themselves, in others, and in God. What would there be in this world worth having if it had been left to the cynic, the pessimist, the carping critic, or the chronic kicker? The human race needs inoculation against the poisonous pessimism that saturates the daily press and much of modern literature. Some one said about a newspaper man who made most of his "stuff" out of finding fault with the best people in the world, "He is witty, but not wise, he is clever, but not courteous, he is funny, but not fair, he is entertaining, but not instructive." It may be all right to shatter shams and ridicule wrongs, provided one desires in that way to build up the good. But who wants to follow a leader who has only a protest and makes

no honest effort to substitute the good for the wrong he seeks to destroy? He is a sonorous cynic, and intelligent people will give him a wide berth. The world is inclined to follow the leader who has faith and who knows where he is going.

A *saving sense of humor* helps to make the leader. It is a blessed thing to be able to see the funny side of life, for it has a funny side. Some people say that Jesus never smiled. Well, how do they know he did not? The Bible does not say so. The funniest people in the world to most of us are the people who have no sense of humor. It is a pity they could not see themselves, for if they could they certainly would laugh. Dr. J. B. Gambrell, who was worthy to be classed with the great American humorists, said when asked how he had been able to grow old so gracefully, "I assign as one reason that I have always been able to see the funny side of life, and it has helped me to laugh much of the strain out of life." Charles Spurgeon's wit greatly enhanced his power and his popularity as a leader. Humor, like other gifts, is subject to abuse, but I am pleading for its proper use.

Sympathy enhances leadership. Sympathy is putting one's self into the place of another. It is impossible to get the viewpoint of another until we have done that. Sympathy will save us from harsh judgments, hard words, and the unkind treat-

ment of others. It is nothing to a man's credit that he is severe and lacking in sympathy. Sympathy in a leader inspires confidence and trust. Sympathy will enable you to understand people, and usually they refuse to follow a leader who does not understand them.

The will to win crowns the leader. Some one has said, "The will is character in action." Do you "make up your mind," or does some one else do that for you? Whether you do or do not, whether you can or cannot, will determine your success in life. The trouble with the world is, it is full of drifters, people who never decide on anything, not even a life calling. Back of this drifting is a lack of strong desire for anything. Geraldine Farrar is reported to have said, "If you want anything badly enough to go after it, heart and soul, tooth and nail, you will get it." Whatever you want to be or want to do, want it enough to be willing to pay the price for it. If the price is preparation, pay it. There are many "brilliant starters" who are "poor finishers." I know a big concern whose official in charge of employment calls on the references given to answer a number of questions. One of these questions is, "Does he finish what he starts?" I believe almost any school will give almost any man a diploma if he will keep on working and work long enough.

It has been said that "a winner never quits, and a quitter never wins" The story goes that a girl named O'Flarity, who won the long-distance swimming race in San Francisco Bay a few years ago, was asked by a reporter to explain how she did it, and she said "Well, I just kept on going Once I felt that my strength was gone and that I would have to quit, everything was getting black But I said to myself, 'The O'Flaritys never quit,' and I just kept going"

Yes, the will to win will win in the right, for God re-enforces the will The modern doctrine of "behaviourism" is the old fatalistic doctrine of "determinism" in a new form It makes a man a mere machine, and a machine has no power of initiative, no sense of responsibility, is not amenable to law, and owes nothing to God or man Reason revolts at it

Set up a worthy goal, adults, keep it in view and will to win, and your reward will be the power to lead

VIII

PROLOGUE

A Y M C A secretary who had spent the four years of the World War on the western front tells this story. After the armistice was signed and the war was over, he went down into the Austrian Tyrol in the hope that he might rest his body and his mind and throw off the memories of the horrors in which he had lived four long years. Civilization lay in ashes at his feet and his soul seemed dead. Beneath the blood-soaked battlefields of Europe an entire generation had been buried. It was an experience that kills the best in men.

One morning he arose early and went for a walk with this awful mood upon him. His path lay around the base of a mountain, and as he wandered he heard a voice and the sound of singing above him. Stopping and looking up, he saw a lovely young Tyrolese peasant girl standing on a knoll far above him. She was entirely unconscious of his presence. Her face was lifted toward the sunrise, a sickle was in her right hand at her side, and

with a sweet clear voice she was singing her greeting to the morning

The poor blood-bespattered man beneath looked up and listened to her song, and a wave of faith came rolling into his sick soul, and he said to himself "I will recognize in this innocent peasant girl and her sweet song to the morning, the symbol of better tomorrows yet to come " And heart and hope came back to him

Suppose we let that girl and her song to the morning represent the idealism that yet resides in the heart of mankind And as she sings her greetings to the dawn of a new day, let us hear in her song the call of better tomorrows yet to be

Adults mobilized and trained under Christian influences, and consecrated to the holy task of rectifying a distorted world order, can materially change the disquieting conditions of our times, if they will, and I believe they will

ADULTS IN A CHANGING WORLD ORDER

I

Professor William Heard Kilpatrick, author of *Education for a Changing Civilization*, insists that we must have a shift of emphasis in the theory of education. The reason he offers is that there has been a shift in civilization itself. The world is now undergoing, and will continue increasingly to undergo, constant change. We have been accustomed to think of the world as static and of education as a means of reproducing certain standard types of behaviour patterns to which all must conform. The truth is, in a changing world order, the task of education is to develop initiative with respect to meeting the new conditions arising in a changing world. Education today is a process of continuous adjustment.

Religious education cannot afford to ignore this plea for adjustment. Our churches are being criticized both by those without and by those within. Those on the outside are not in a position to criticize constructively. Those of us on the inside who believe that the church is the most important

institution in the world, who believe in its mission and have confidence in its inherent strength, have a right to plead for certain changes and to suggest what they ought to be. In the past decade or two many of the changes insisted upon have been accomplished, for which we are profoundly grateful. Note these: (1) The Sunday school has been enlarged into a church school and attendance greatly increased. (2) Improved equipment with buildings having department and classrooms and real educational apparatus. (3) More time devoted to religious education on Sundays and between Sundays. (4) Better methods of teaching and better trained teachers. (5) Better supervision under trained supervisors. (6) Better adapted and more effectively designed lessons. (7) Better control of the church through her officials directing the program of religious education.

But with this grateful recognition, it must yet be said that our Sunday schools are not as good as we can make them. And it must be said also that the adjustments yet to be made call for the enlistment of adults. Our resources for growing bigger and better Sunday schools now are in people of adult age not now enrolled. To get them is a job for adults. The baffling problems that a changing world has brought us for adjustment are problems for adults. How radically different socially life

has become within the past two decades! The changes are nothing less than revolutionary. With the shortening of work hours has come the problem of leisure. The whole question of recreational life has come up again for adjustment. Radio entertainment and the movies are calling loud for a re-adjustment of our pleasure life. The world has developed and thrust on us a pleasure life that is so highly organized and popularized, so alluring and fascinating, that it is sweeping our generation off its feet.

The wardens in our prisons testify that a large proportion of the young men who come to them attribute their downfall to stealing, in order that they might have money to buy snappy cars and plenty of drinks to keep up with modern night club life. Science and art have made the world fascinating and attractive more rapidly than our religious forces have made it moral. They have concocted temptations under the terrific strain of which the type of character our religious forces have built breaks down.

We have been accustomed to think of America as a land of churches and schools and hospitals, as a land where the people sing, "My Country, 'Tis of Thee," stamping on her coins, "In God We Trust," writing the Eighteenth Amendment into her Constitution, and leading the world in idealism

And now what do we see? In the average American city a visitor must either go hungry, or sit down to eat in a place where liquor is sold. Ride the trains and buses or your own private car, and you are confronted with miles of glaring advertisements imploring you to drink or smoke or visit road houses, most of these advertisements appealing to sex desire and the wrecking of the home. Sometimes one is almost tempted to step aside and ask himself, "Is this America, the land of the free, where I am pushed off the highway by drunken drivers and have not even the privilege of breathing pure air!"

It is perfectly obvious that such stupendous changes as have taken place and are taking place call for modification in the attitudes and habits of adults. Science and invention have leveled the barriers of space and time. The world today is both smaller and larger than it was yesterday. While it shrinks into one neighborhood in size, it grows larger in experience and opportunity. As Doctor Winchester says in his book, *The Church and Adult Education*, "The adult therefore can no longer begin where his father left off, continuing the activities learned by rote from an earlier generation. He faces a new and different world, and one that is constantly changing. These changes compel him to rearrange his whole program of liv-

ing They affect home life, business life, political life, professional life, and religious life Unless radical changes are made in all these relationships, we cannot hope to survive in the modern world "

II

The situation described would make a dark picture if there were not another side to it To read the appeals that are played up in motion picture, cigaret, automobile, and liquor advertisements to sex desire, makes the heart sick But that is not all there is to see This complex environment that we have, that baffles the brain and the heart of the saints, has brought with it some very decided advantages and enlarged opportunities

Let me enforce my meaning with an illustration Suppose you were to wake up some morning to find that during the night while you slept everything had expanded to twice its usual dimensions Your bed was twice as long and twice as wide, your windows and doors were twice as high and twice as wide and your stairway twice as long, the street in front of your home was twice as wide and twice as far away When you came to dress yourself your trousers or your dress showed up twice the size they were when you put them off the night before With everything thus expanded, you would feel yourself in the middle of a fix and you would hardly know which way to move

But suppose that during the night while everything else had expanded, you had expanded also to twice your height and size. Your trousers would still fit you and so would your dress. You would need your expanded doors and windows, your bed would be exactly right, and your street would not be too far away. In fact, it is doubtful if you would be much aware of any change in your environment. The changes in you and the changes in environment would be in exact proportions, and what would be the difference?

The logic of the situation is clear. It is freely admitted that we have a world environment twice as complex, with twice the temptations and twice the pressure and speed. But it is true also that the changes that have brought these things have brought with them twice the opportunities for building the kingdom of God in the world. The modern appliances of a machine age are ours. The radio is ours. All the means of fast travel are ours. The leisure left from shortened work hours belongs to us. All things are ours and we are Christ's.

What we need is not tearful lamentation over deplorable conditions that are taking the world to ruin. We need to seize the increased and enlarged opportunities for service, and to capitalize the multiplied modern agencies for character building. Above all we need to make sure of the expansion

of our inner personalities commensurate with the expansion of the outer world and refuse to be defeated by an evil environment. Have we forgotten that God's people have hidden resources that the forces of evil cannot claim? If the mountains round about us seem to be covered with "horses and chariots," remember Elisha's word to his affrighted servant: "Fear not for they that be with us are more than they that be with them" (2 Kings 6:16).

III

But what has all this to do with adults more than with others? Much every way. Earl F. Ziegler, in *Toward Understanding Adults*, has this interesting thing to say: "Significant religious movements begin with adults. Is there any historical religious movement or present sectarian diversion that began with children or young people? From Jesus to Luther, and from Moses to Maccabees, the adults were the first called to the colors. There is a subtle fallacy in the oft-quoted dictum, 'What you would have in the next generation, put it into their school books.' But who puts what into the school books? This generation writes the texts and supplies the teachers. It is their point of view that the next generation is taught. Consequently this generation must move before the next will follow."

It may not be a pleasant thing to say, but may I say it softly and kindly? It is adults usually who block progress in religious education in the churches. Sometimes it becomes necessary to make progress around them rather than through them. If adults have lost the capacity to grow and expand inwardly and outwardly, religious education in a church is an up-hill business. There is no more pestering problem in our churches today bearing on religious education than the problem of dealing with the reactionary bloc of adults in a church who rebel against study courses, school grading, and the organized department and class methods in the Sunday school. The outstanding success of our modern methods of working, getting millions more people enlisted in studying the Bible every Lord's Day, is no argument to them. "They just didn't do it that way when I was a boy," and that is the end of it.

Furthermore, the work of elevating and Christianizing community life is the work of adults rather than of young people. If the churches are committed to the holy task of bringing in the kingdom of God on this earth, how shall adults escape their responsibility for making business and government and social life and even industry more Christian? The people of a community will not flock to a church on Sunday simply because of an an-

nouncement If they come in large numbers it will be because the adult representatives of that church bring the impact of their religion to bear upon the business and industrial and social relationships of the community The mobilized adult life of the churches in any community nominally Christian can turn the tide morally in any direction they want it to go This being true, if it is true, the responsibility of adults in a changing world order is appallingly great!

It is not too much to say that all the complex problems that have come to us with a rapidly changing world order, will clear up when adult church members engage heartily in religious work Let us interpret these changes as a call from God to do Christian work on a larger scale

IX

PROLOGUE

The classic example of worship service is the recorded experience of Isaiah, found in the sixth chapter of his prophecy. First, Isaiah sees Jehovah, high and lifted up, with all the regal aspects of a universal sovereign. Second, overcome by his feeling of unworthiness, Isaiah deplores his lot as a sinner. Third, an angel purifies his lips with a coal from off the altar. Fourth, there comes the call to service, culminating in his mission. First, God, then Isaiah, then God's angel, then Isaiah, a rhythm of experience between the Almighty and his servant. No more universal model for worship is used today.

Another pattern for worship is the Lord's Prayer. It begins with hallowing God's name and a desire for the success of his reign. From this point it asks for bread, forgiveness, and deliverance. It ends with an expression of the sovereignty, power, and glory of God. Jesus had evidently considered carefully the items of this prayer, for he gave it on two different oc-

casions It represented his mature thinking on the relations of God's children to their Heavenly Father

The Psalms abound in models of worship The one hundred and twenty-first Psalm "I will lift up mine eyes unto the hills," meaning the going up to Jerusalem to the feast Then comes the sense of security in the presence of Jehovah, and the Psalm ends with the experience of life-long trust in Jehovah All these classical passages and others have religious educational value, and nowhere else like in God's sanctuary can they be studied to as great profit

Then come the hymns that are to be sung Their educational value cannot be overdrawn And it cannot be gainsaid that Sunday school classes and departments are not equipped to conduct the same quality of worship as in the church, with the minister, the choir, and other facilities —Dr Chas Darsie, in *Adult Religious Teaching* *

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WORSHIP AS A METHOD OF ADULT
LEARNING

I

Worship from an educational standpoint is the supreme method of religious teaching. Professor Soares, in *Study of Adult Life*, treats of worship as a "pooling of our faith." He gives a striking word picture of each worshiper bringing to the worship service his convictions about God and whatever experience and enthusiasm he may possess. These unseen and often unspoken feelings are gathered into a common store of spiritual treasure, each worshiper having made a contribution to the whole. Then from this common fund of heavenly treasure each worshiper draws out according to his need and his capacity.

This idea of worship embodies that key-word of the Oxford Movement, "*Sharing*"—it is a sharing of experience. I am unable to find any fault with it. It represents us as worshipers approaching the throne of God together. This is thoroughly scriptural. Jesus expressed the desire that his children should be conscious of one another in religious wor-

ship He taught us to say, "Our Father," and not "My Father " The thing that spoiled the prayer of the proud Pharisee offered in the Temple was, that he "prayed with himself " Sincere worship calls for a type of social humility that was wanting in the Pharisee

If, then, the worship of the church is the most available type of teaching, it follows that worship is a part of the adult educational program And for the same reason that a certain type of evangelism is inadequate because it fails to persuade converts to assume the responsibilities of church membership, religious education is inadequate when it fails to connect learners with the worship of the church

There is more to the preaching hour than the sermon The truth is, in the general morning or evening church service the most important item is not the sermon, but the worship of God In worship more than in the sermon is determined the adequacy of our appreciation of God Furthermore, we are creatures of society and are religious by instinct and by nature Worship is an essential part of social living We were created for fellowship and we come to our best selves socially when we worship God together Just as the family is more than the individual members of the family, so the congregation at worship is something more

than the members comprising it. There is a "*plus*" in the assembled congregation that does not reside in the members separately. It may be called the *spirit* of the assembly.

In worship, also, we escape from an unfriendly environment. The world's oppression is often bitter and harsh. The wretchedness of our circumstances, poverty, pain, sorrow, and suffering, drive us to seek the avenger of our wrongs. Like David, we are disturbed by the anomalies of life. When he saw the wicked prosper and the righteous suffer, he said, "It was too painful for me, until I went into the sanctuary of God, then understood I their end" (Psalm 73: 16, 17).

We are drawn to worship also by our love for the *aesthetic*. Jesus was unsparing in his denunciation of lifeless formalities. But he set up other forms. The religious service held in the Upper Room with his disciples was a formal one. The wafer and the wine, as well as the ordinance of beautiful baptism, were by him identified with the churches to the end of time. Worship naturally tends to express itself in beautiful forms. From the beginning, architecture, music, drama, and painting have all been used to promote and express the worshipful attitude. No doubt they have all been carried too far in the ritualistic churches, but to ignore their value would be an error quite as serious. Re-

ligion centers in a worshipful attitude, and undoubtedly environment that is favorable is conducive to the creation of that attitude. Worship need not express itself in the ornate, but in the simple.

Worship, however, is not complete until we add to all the other elements, *instruction*. Worshipers, stirred by the experience of the presence of God, want to know what their duties are, and thus is made the opportunity for instruction. In the church at Jerusalem instruction took the form of interpretation of the Scriptures, with suggestions for duty and exhortations to action. This was what Peter did on the day of Pentecost, and they called it preaching. Worship without an instructional message is not historically true to apostolic example. The basis of all pulpit instruction, to be sure, is the Bible, and the instructional message is best understood in our day as the *sermon*.

In the light of these truths, two things need to be said, and said with doubled and re-doubled emphasis. (1) *An ill-planned, slovenly worship program in the house of God on the Lord's Day is treason against the higher natures of men and women for whom Christ died.* (2) *The stream of adults who go marching away from the church at the close of the Sunday school and before the morn-*

ing worship is a staggering indictment of their loyalty and of the inefficiency of their training

II

For the hour of worship featured by the sermon the preacher is held responsible. It is the hour for which all the other hours spent in church activities were created. For this hour teachers teach, and trainers train, and choirs sing, and ushers walk the aisles, and janitors dust and sweep. It is the hour when congregations ascend "into the hill of Jehovah." The goal of the hour is worship, but the feature of it is the sermon. Over its preparation and delivery the conscientious preacher sweats more blood than in all his agonizing over the world's woes. Whether right or wrong, the church is usually judged by the number of people who attend its preaching services. Whatever else may happen, if the people do not come to the church at the preaching hour, the church is supposed to be waning.

The church statisticians have tried to save our embarrassment by counting the number of people who attend all church functions during the week, committee meetings, women's societies, brotherhoods, club activities, adding them all together and giving us a handsome total. "Judge the church by these," they say, "and the church's condition is not so serious." But somehow the argument does not

go over The preaching hour is regarded as the test of the church's vitality and strength, and the test cannot be far wrong

Where is the trouble? Is it the sermon? No doubt in some cases it is Much preaching is below the legitimate demands of the pew There are a lot of things about the sermon that ought to be corrected, and I suspect if I were to single out the preacher as the culprit responsible for depleted church attendance, a lot of adults would agree with me And I might be willing to arraign the preacher on charges of malfeasance in office and have adults summoned as witnesses, but for the fact the condition complained of obtains under the ministry of many of the greatest preachers in the world

My observation over many years leads me to believe that adults do not share with preachers responsibility for building attendance upon the preaching services Dr Charles E Jefferson says "No man can preach with sustained fire and hope whose leading people show by their desultory attendance that public worship is to them one of the incidentals or electives of life " Every worthy preacher loves to look into the faces of young people when he stands up to preach They strengthen his grip on life and keep optimism alive in his soul But to be deserted by his adults, his representative men and women, the people who

stabilize everything worth while, takes the juice out of his speech and drives the unction out of his soul. It is such neglect that kills preachers. They die by inches. No wonder that many a preacher at fifty, when he ought to be at his best, is as cold as an extinct volcano.

Stand at the door of the average church on Sunday morning at the close of the Bible school and watch the people go away. Who are they? They are not all children, or even young people. Among them will be adult teachers, class officials, representative men and women deliberately walking away as if they had no responsibility for the worship of the Lord's house on the Lord's Day!

The most killing thing to a sermon I know is an empty pew, and the more of them the deader the sermon. An empty pew cannot smile, it cannot weep, it cannot sing, it cannot pray, it cannot say Amen! It can give a preacher no sort of response except to stare him in the face and kill his sermon and his soul. Many a church stands a preacher in the pulpit on Sunday morning with an adult member in every tenth pew and expects him to preach like Paul.

What I have said is with emphasis mostly on the morning service.

What about the evening preaching hour? Can a preacher proclaim a full gospel between 11-30

and 12 00 on Sunday morning? I make no plea for lengthening the sermon. Thirty minutes, as a rule, is long enough to hold a congregation for the sermon. But shall we limit the preaching time to thirty minutes a week? Shall we leave the constituency of the church shut up to one thirty-minute chance each week to hear the gospel proclaimed? I hold that necessity for the Sunday evening preaching is not even debatable, and if the need exists the responsibility for maintaining it imposes on adults.

Reasonable allowance is made here for those of age and infirmity and whose low vitality will not carry them through all the services of the sanctuary on the Lord's Day. But for hale and healthy adult men and women habitually to absent themselves from the evening preaching service, leaving the preacher holding a bag, is not fair. It gives the preacher the feeling that he is not getting a square deal when he goes into his pulpit Sunday evening to discover that his representative members have

Taken the wings of the morning

To dwell in the uttermost parts of the earth

It might not seem hard for one adult to treat the preacher that way, but for a hundred to do it is cruel.

III

This chapter would not be complete without a word being said on the subject of being a *good worshiper*. Worshiping is a fine art, and to get the best out of worship one must know how to worship. The secret of a good worshiper is in mental alertness, in being a good listener. Jesus kept saying, "Take heed how ye hear." Inspiring hearers make interesting preachers. Are you a good listener? Does your pastor preach better for what he gets when he looks into your up-turned face?

My mother used to complain that her old badly worn sewing-machine "dropped stitches" now and then. Some people listen to the sermon that way, listen for a few sentences, then the mind wanders off and they drop a few stitches and then come back. A wooden man in the pulpit would help some people just about as much as a real live man. Before adults criticize preachers for being "dull," they ought to check up on themselves to see if they are good listeners.

It is the abomination of desolation when adults come to church on Sunday with their minds stuffed full of the Sunday newspaper. Their minds are contaminated, their thinking is secularized, and they are as cold as clods. Their presence lowers the spiritual temperature of the entire congregation.

Here is what one of his biographers said about the Hon William E Gladstone as a worshiper "William E Gladstone was an ideal worshiper in God's house He concentrated all his powers upon the sermon He was interested because he was informed He was informed because throughout life he had made diligent use of his Sundays He declared in old age that he would not have lived so long had he not always kept his Sundays quite apart from his political life It was pure refreshment to him to turn to holier things on that day It enabled him to learn more of religious subjects than perhaps any other layman of a century It gave him that firm and splendid ground which ennobled and hallowed all his actions 'Go thou and do likewise' "

All that is said in this chapter concerning worship as a means of religious education is completely substantiated in Doctor Jefferson's tribute to Gladstone

PROLOGUE

Great and good men and women have never been afraid of admitting that they were imperfect. They have never been observed idly contemplating their good points and looking for compliments from their friends simply because such compliments made them feel contented. Instead of seeking flattery, they have looked at themselves critically and compared their present state with what they would like to be.

Said Edgar Guest "Give the man you'd like to be a look at the man you are. That is what I did on my vacation last summer, and I discovered that the man I'd like to be is a wiser fellow than I am. In my cottage, far from the hurry and noise of city life, I made a list of the things I don't want and a list of the things I do want. They have helped me to live a richer, happier life."

"Remember that the ambitions of men begin with dissatisfaction. Dissatisfaction is a signal that you want something better. At-

tend to this signal It will start you toward something better

"Ambitions are no mysterious gift You must learn to develop them by teaching your imagination to play with future possibilities

"Do not be a mere dreamer Learn how to make progress from where you are to where you would like to be"—*Morgan*

Why stop learning at a time when one cannot turn around without running into some provision that encourages him to be a learner always?

WHY STOP LEARNING?

I

It is said that on the occasion of a visit to a crowded ancient city, Confucius was asked by his disciples what should be done for the city's vast population. His prompt reply was, "*Enrich them*." Then asked what next should be done, and his reply was, "*Then educate them*." In these two answers the ancient philosopher stated in incisive terms the two issues that have been the background of a heroic struggle by the American people for more than a century. Everybody interested in democracy's survival will be interested particularly in the last solution offered by Confucius. "Educate them." In the back of the mind of America's best leadership for a hundred years has been the thought of educating everybody.

The very foundation of democracy is its people. Baptist church polity is a pure democracy. Democracy's only defense is the literacy of its people, it cannot thrive on ignorance. No wonder that under the searching light of the World War the friends of democracy were appalled at the surprisingly

large per cent of illiterates discovered among America's young men. Democracy can last on one condition only—that of mass education. And yet important as that is, how to get all the people educated is a problem compared with which the riddle of the Sphinx is a sum in simple arithmetic.

While mass education is now an axiom in political science, do not imagine it has always been so. The American public school system has not always been with us. As late as 1830, there were strong protests in this country against the revolutionary and poisonous idea of teaching all children to read and write. These protests were based on the idea that the purpose of an education was to aid one in finding his way into a class that did not have to work, and that forsooth if everybody was educated, work would still have to be done and therefore the educated would have to work.

And, strange to say, it was not always the ignorant people who made these protests. It was an "old guard" of excellent fighters. They made the struggle for mass education hard for a long time. But there befell them the fate that befalls all "old guards"—they died and were buried. And in one short century the new idea of universal literacy has been put over in this huge country. It is one of the outstanding accomplishments in American history.

But let us not congratulate ourselves too quickly, for we are learning that a literate people is not always an educated people. Commencement day need not be hailed with a whoop of joy as if it were the date on which the process of learning should come to a dead and eternal halt. A college diploma is not a weapon with which graduates are to defend themselves against assaults of more education. Too many young people look upon commencement as the day when they are to stop being educated and commence real life, as if there were a water-tight partition between education and life.

Some so-called educated people remind us of the child who painfully spelled out the word, C-a-t, and pronounced it, and then leaned back and proudly exclaimed, "Good gracious, see how much I know!" A graduation diploma is to an education about what listening to a few lectures or even reading a book on Italian Art would be to a valid understanding of Michelangelo—it is only a brief introduction to the subject.

And so it seems that all the signs of the times point to a new day for adult learning. Adults, above others, are called upon to free themselves from the curse of complacency, and in deep humility of mind follow the straight and narrow way that leads through the gate into richer intellectual living.

II

In more recent years the effort to raise the standard of literacy is shifting from the child to the adult. The nineteenth century was called "the century of the child." There was increased recognition of the child's rights and a better appreciation of his viewpoint. In his behalf the public free school system came. Teachers were trained with his welfare in view, and there was almost a revolution both in curriculum and in suitable equipment. This was followed by a deeper interest in adolescence. We learned that no matter how well a child is taught, his needs change with age, and if these needs are not met his education will be halted at the most vital point in his life.

In religious education in the Bible school we found that the child passing into adolescence met his greatest danger point, with the result that many of them dropped out and were lost to the school. The sense of this need brought better organization into the public school system to arrest this tendency. In religious education it brought the graded Sunday school departmentized, along with more scientific methods of teaching to challenge the capacity and the respect of adolescence. Various and sundry other organizations sprang up in all the religious denominations to meet the need. The first real effort on the part of the Baptists along this

line was the B Y P U , which was originally designed for young people only

But now we are making another, and perhaps a more important shift. We are discovering that we have likely gone further with adolescence and with youth than with adults. We now see that the matter that is stifling progress in our churches today is *the religious indifference of adults*. Spiritual illiteracy we are finding is becoming greater among adults than among children and young people. And we are discovering also that adults, when engaged heartily in religious education for themselves, will provide adequately for the religious education of their children.

Our problem, therefore, now is not a child problem, nor a youth problem, but a parent problem—an *adult problem*. The B Y P U has been expanded into the B T U , and is understood to be a training service for Christians of all ages. Competent scholars are writing books like *Training in Church Membership*, and study courses are being set up in our churches to raise the standard of literacy among adults. Once we can mobilize the adult forces in our churches, we can build every organization we have bigger and better and enlist the thousands hitherto regarded as impossibles.

In the performance of our task we are developing a new type of leadership, if indeed it is leader-

ship A new word is used to define it We call it *guide-leadership* Such a leader does not display his power to win admiration He not only tells people what to do, but shows them how to do it Sunday schools are likely out with the leaders who think they "know it all," and insist on "giving orders" Doctor Storer in *Talks to Superintendents*, describes the guide-leader in mind

"He is unobstructive and never blew a personal bugle in my knowledge of him But things get done, and done right Teachers who are square pegs in round holes are rounded out Department cross currents take their proper perspective in the whole picture, hurt feelings are soothed and incipient storms disappear I've marveled at him many times People who work with him will fight for him, but they won't fight him Once I asked him how he managed it 'Well,' he said, 'in the first place, I like people And then I learned a long time ago how to take it on the chin and grin'" Many centuries ago there was One who practiced the guide-leader type of leadership, and the passing centuries have not lessened his power

III

Having said this much about the need for continuous learning on the part of adults, it is opportune now to raise the question which is the caption

of this chapter *Why stop learning?* Every reason for being learners always is plausible and logical, every argument against it is fallacious. Why stop learning at an age when expansion in knowledge contributes most to life's happiness and usefulness? Education is not the dream of a moment. Its achievement is as long as eternity and as expansive as God.

The State has said with emphasis that we must not stop learning. In addition to the regular school system the State has provided correspondence schools, free public libraries, available museums, extension courses, and such like. From other public sources are provided lyceums, chautauquas, women's clubs, parent studies, workers' education, and what not, all looking to the end of making learning the fixed habit of a lifetime. Knowledge is growth, and to cease to know is to cease to grow. The State allows no teacher to stop learning. They must learn or lose their jobs.

The opportunities for learning today in the field of religious education are more abundant than ever before. No age of the world can boast of such equipment for religious instruction as ours. The Bible is unchained and in the hands of teachers who are trained to teach it. Growth in grace must be paralleled by corresponding growth in the knowledge of our Lord and Saviour. Want of knowledge

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impoverishes the soul There is no disease so fatal to the Christian as soul atrophy "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt 4 4)

It is the matured judgment of many of the profoundest thinkers of this age that there is more to discover now in the realm of the spiritual than in any field of material progress The largest future development for mankind, these thinkers say, lies in the domain of the spiritual It is doubtful if science can do much more for man's body or for the improvement of his brain

Some one has said that there are three sovereign, conquering verbs for life the verb, "to have," the verb, "to do," and the verb, "to be" The verb "to have" is not necessarily evil The desire to have is inborn Man is by instinct and by nature a constitutional seeker after things A part of his equipment by birth is a pair of hands built to grasp and to hold There is no sin in having Poverty is not a virtue nor is wealth a vice He who prefers penury to plenty is a freak and fanatic

The verb "to do" is a more excellent one It operates in the kingdom of service It emphasizes deeds rather than creeds It discounts passionate tirades, loud talk, and windy publications, and insists that something must be done to heal humanity's hurts But the best of the trinity of verbs is

the verb "to be" It functions in the realm of character God is not so much concerned with what one has He is more concerned with what one does with what he has But most concerned is he about what one *is*, for what one is in the grain of his soul will determine what he does with what he has The highest command God ever gave looking to oneself is, "Take heed to thyself "

Character is made, not born It is made by a process of struggle and development The best in us comes out at great cost The law of athletics applies in religion Daniel had been in training for the lion's den, his victory was no accident Waterloo was not won by raw recruits, but by the old "Imperial Guards" Listen to Phillips Brooks

There comes a culture out of the religious life From the study of the Bible from the heart's meeting with the wonders of the divine prayer, there comes a trueness and a fineness, a manliness and a womanliness, that schools and courts can never give

Cleopatra said to Mark Antony, "It is not for you to be fishing for gudgeon, but to be taking forts, and towns, and citadels" She was right A king ought not to trifle with his responsibilities He ought to be building his empire A human being made in the image of God and redeemed by the blood of his Son, ought to hear the challenge of the best and grow forever

Then why stop learning? Every excuse for doing it is a fallacy The desire to be learners always is an ambition worthy of an archangel Listen to Longfellow

But why, you ask me, should this tale be told
To men grown old, or who are growing old?
It is too late! Ah, nothing is too late
Till the tired heart shall cease to palpitate
Cato learned Greek at eighty, Sophocles
Wrote his grand *Ædipus*, and Simonides
Bore off the prize of verse from his compeers,
When each had numbered more than fourscore years,
And Theophrastus, at fourscore and ten,
Had but begun his *Characters of Men*
Chaucer, at Woodstock with the nightingales,
At sixty wrote the *Canterbury Tales*,
Goethe at Weimar, toiling to the last,
Completed *Faust* when eighty years were past
These are indeed exceptions, but they show
How far the gulf-stream of our youth may flow
Into the arctic regions of our lives,
Where little else than life itself survives